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ASTOR, LENOX AND
TILDEN FOUNDATIONS



DR. ORESTES A. BROWNSON

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WATCHWORDS

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DR. BROWNSON

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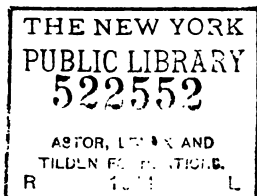
BY

D. J. SCANNELL O'NEILL

Author of "Converts to Rome in America," "Life's Little Day," "Our Country and Citizenship"



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ROY WEL
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TO

MAJOR HENRY F. BROWNSON, LL. D.





FOREWORD

A word or two may be necessary in explanation of the origin of this volume. In reading through Dr. Brownson's works from time to time it occurred to the compiler to write down those passages which for one reason or another particularly impressed him. Later, the idea followed of arranging these excerpts in such shape as to make them convenient for others. He wishes to disclaim at once and entirely any idea of attempting to give a complete book of Brownsonian selections—if, indeed, such a thing were possible in one volume. This book, then, professes to contain only those passages which struck him as suitable to be included in such a compilation, and which he hopes may prove of service to American readers who would know something of one of the greatest thinkers this country has ever produced.

In conclusion, the compiler wishes to acknowledge his indebtedness to Major Henry F. Brownson for permission to make these selections from the copyrighted edition of his noble father's works. Also, to his sister, Anne, without whose encouragement and assistance it would have been impossible to issue this book.



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10 *Archbishop Hughes' Tribute to Dr. Brownson*

of future ages as well as the present, in stating that he had brought nothing into the Catholic Church except his sins. Brownson brought much to the Catholic faith, but his humility would permit only the foregoing declaration to be put on record.

—From *Reflections and Suggestions in regard to what is called the Catholic Press in the United States.* (New York 1856.)

* * *

Brownson's books are mines of thought. In them lie the germs of mighty sermons, of great books to come. Already he is a classic in American literature, and there is every reason why he should be a classic, since he was first in an untilled ground.

MAURICE FRANCIS EGAN

GOD'S UNIVERSAL DOMINION

God is the universal Lord, the sovereign King, and His dominion extends to all, from the highest to the lowest, for He is the sole Creator of all, and from Him, and by Him, and in Him, and for Him, are all things, in whom we also live, and move, and have our being. His providence extends over all the works of His hands, and He takes cognizance of all our thoughts, words, and deeds,—our eating and our drinking, our down-sitting and our uprising, our sleeping and our waking, our speaking and our silence; He gives us seed time and harvest, the early and the later rains, the heat of summer, and the snows of winter; He makes the corn to grow in our valleys, and crowns our hills with flocks and herds; He gives victory or defeat to our armies, setteth up or pulleth down kings, rears the infant colony into a mighty people, and overwhelms empire and makes the populous city desolate; He is the sovereign Arbiter of nations as of individuals in temporals as in spirituals. His law is as universal as His providence, and is the sovereign law in all things, for all in heaven, on the earth, and under the earth.

Vol. II, p. 13.

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THE CHURCH



All hail to thee, dear and ever-blessed Mother! We honor thee for God honors thee; we love thee, for God loves thee; we obey thee, for thou ever commandest the will of thy Lord. The passers-by may jeer thee; the servants of the prince of this world may call thee black; . . . earth and hell rise up in wrath against thee. . . but all the more dear art thou to our hearts; all the more deep and sincere is the homage we pay thee; and all the more earnestly do we pray thee to receive our humble offerings, and to own us for thy children, and watch over us that we never forfeit the right to call thee our Mother.

Vol. 5, p. 569.

* * *

She (the Church) stands ever the same, the immovable but living type of the unchangeability of that God whose Spouse and Representative she is; and so long as we behold her standing before us resplendent in her robes of light and love, as young, as beautiful, as glorious as when she struggled for her very existence with Jew or pagan, or concealed herself in caves or cemeteries, we ask no other refutation of liberal Christianity, or its impudent offspring, infidelity. We see her standing at the grave of the Old World, and at the cradle of the New, unmoved, as the torrents of wild barbarians pour down from the North, and hear her voice sounding out over the weltering chaos they in-

troduced, and commanding order to arise out of confusion; we find her moulding a new social world, sending out her martyr-missionaries to all lands, and converting all the nations not hitherto converted to the Christian name, we trace her unchanged and unchangeable through all the vicissitudes of centuries, the rise and fall of empires and dynasties, the loss of one world and the gain of another, as the one grand central fact around which revolves the history of the world...

Vol. 5, pp. 474-475.

* * *

The Church is the living Temple of God, into which believers must be builded as so many stones.

Vol. 5, p. 566.

* * *

The Catholic Church is the only Church that bears the note of sanctity.

Vol. 6, p. 383.

* * *

The Catholic Church is attractive to all men of all classes who would have faith—who feel they are poor, helpless sinners, and would have the sure means of salvation; to the weary and heavy laden, who seek rest, and find it nowhere in the world; to those who would have confidence in their principles, and free scope and full employment for their intellectual powers; to those who are tired of endless jarring, and disgusted with shallow innovators, pert philosophers, unfledged divines—cobweb theories, spun from the brain of vanity and conceit, vanishing as the sun exhales the morning

dew which alone rendered them visible; and who would have something older than yesterday, solid, durable, carrying them back and connecting them with all that has been; and forward, and connecting them with all that is to be; admitting them into the goodly fellowship of the saints of all ages; making them feel that they have part and lot in all that over which has coursed the streams of Divine Providence, been consecrated by the blood of martyrs, and hallowed by the ebb and flow of sanctified affection, and permitting them to love, venerate and adore to their hearts' content, or their hearts' capacity—to all these, of whatever age or nation, sex, rank, or condition, the glorious, sublime, God-inspired, guided, and defended Catholic Church is full of attraction—even fascination.

Vol. 6, p. 425.

* * *

The Catholic Church . . . ennobles every one of its members. The lowest, the humblest Catholic is a member of that Church which was founded by Jesus Christ Himself; which has subsisted for eighteen hundred years; which has in every age been blessed with signal tokens of the Redeemer's love; which counts its saints by millions; and the blood of its martyrs has made all earth hallowed ground. He is admitted into the goodly fellowship of the faithful of all ages and climes, and every day, throughout all the earth, the Universal Church sends up her prayers for him, and all the Church Above receives them, and with her own, bears them as sweet incense up before the throne of the Almighty and Eternal God. He is a true nobleman,

more than the peer of kings or caesars; for he is a child of the King of kings, and if faithful unto death, heir of a crown of life, eternal in the heavens that fadeth not away. *Vol. 10, pp. 33, 35.*

* * *

Jew, pagan, Saracen, heretic, schismatic, infidel, and lawless power have all tried their hand against the Church. The Lord has held them in derision. He has been a wall of fire round about her, and proved... that no weapon formed against her shall prosper; for He guards the honor of His Spouse as His own. Let the ark appear to jostle, if it will; we reach forth no hand to steady it and fear no harm that may come to it. The Church has survived all storms; it is founded upon a rock, and the gates of hell are impotent against it.

It is not for the friends of the Church to fear, but for those who war against her and seek her suppression. It is for them to tremble, not before the arm of man,—for no human arm will be raised against them— but before that God whose Church they outrage and whose cause they seek to crush. The Lord has promised His Son the Gentiles of the earth for His inheritance and the utmost parts of the earth for His possession. He must and will have this nation. And throughout the length and breadth of this glorious land shall His temples rise to catch the morning sun and reflect the evening rays, and holy altars shall be erected, and the “clean sacrifice” shall be offered daily, and a delighted people shall bow in humility before

them and pour out their hearts in joyous thanksgiving; for so the Lord hath spoken, and His Word shall stand.

Vol. 10, pp. 35, 36.

* * *

The Church may, and assuredly does, promote men's earthly well-being; but never, save as incidental to her promotion of their spiritual and eternal interests. The temporal follows the eternal, but does not precede it and is not sought by it. . . . The heavenly is gained only by being the direct and sole object of pursuit; but the earthly only by not being . . . sought at all.

Vol. 10, p. 72.

* * *

. . . In inflicting her spiritual censures and in all of her dealings with her rebellious subjects, the Church has their reformation at heart, and never forgets that her mission is to save men's souls and not to destroy them. She pleads with them and leaves no measure untried that is likely to be successful, and she keeps the door always open for the return of the penitent. . . . To the very last she pleads with all a mother's sweetness, affection and grief, and if they are finally melted and willing to return to their duty, she opens wide her arms, and wide her heart to receive them, and generously forgets their past disobedience. . . —long, long does she forbear with them—long, long does she suffer them to rend her own bosom—before she can endure to withdraw her affectionate embrace and abandon them to their self-chosen doom. *Vol. 10, pp. 229, 233.*

Rarely did the Church, in her struggles for religious liberty against the temporal powers, come off victorious; never was she able, through the whole period of the Middle Ages, to gain, and never yet has she gained in even a single Catholic state, the freedom and independence she enjoys here in these United States, which is all she asks and all she has ever struggled for.

Vol. 10, p. 244.

* * *

The Church has nothing to fear from facts, and her cause can never suffer from their free, fair, and full recognition and assertion.

Vol. 12, p. 566.

* * *

.... She (the Church) is called in modern times, even by some of her own children, Roman—the Roman Catholic Church—but Roman is no part of her official title, and, save as designating the locality of the Apostolic See, is grossly improper. She is the *Catholic*, not the *Roman Church*. The Roman Church is the particular church of Rome.

Vol. 12, p. 606.

* * *

(Our Lord built His Church on Peter, being Himself the chief corner-stone; and nothing is more natural than that they who hate the Church should strike their heads against the papacy. The popes have always been the chief object of attack and have had to bear the brunt of the battle.

Vol. 13, p. 161.

Shall we not feel every arrow winged at him speed deep in our own hearts? Shall we not glory in his power, which after all is only the power of the Cross?

O Sovereign Pontiff, Successor of the Prince of the Apostles, Vicar of God on earth, if ever through love of the world, or through fear of the secular power, . . . we forget to assert thy rights as supreme chief under Christ . . . of the whole spiritual order . . . let our right hand forget her cunning, and our tongue cleave to the roof of our mouth!

Vol. 11, p. 35.

* * *

The Church in this world is always the Church militant. She will always have her enemies with whom she can never make peace so long as she remains faithful to her Lord.

Vol. 13, p. 167.

* * *

The Church is not here to follow the spirit of the age, but to control and direct it, often to struggle against it.

Vol. 14, p. 26.

* * *

The Church to be loved needs but to be seen as she is; the truth to be believed needs but to be presented to the mind as it is in its real relations.

Vol. 20, p. 109.

THE SAINTS



The invocation of saints, the frequent prayers we address to them, especially to Mary, holy Mother of God, are authorized by the mediatorial principle and by the relation of Mary and the saints to the Incarnation. They are co-workers with Christ, and being joined by a vital, we might say an organic, union with Him, participate in His mediatorial work. We ask only the help of their prayers to their God and ours; therefore, as we have said, nothing beyond their power. They and we form one communion; only we are on the way, while they have already arrived at home, are in patria and no longer pilgrims and sojourners in a foreign land. They are living, more living than we are, for they have entered into the fulness of life, life eternal. They can hear our prayers; and being filled with love and in loving communion with us in this land of sorrows and vale of tears, they cannot be indisposed to listen to our prayers and to join their own to ours. The objections of Protestants betray their ignorance of the principle on which the Christian order is founded, and betray a doubt of the efficacy of prayer and also a doubt that the saints in glory retain their personality and are really living men, with all their human individuality and human faculties. In fact, to our non-Catholic world there is a dark cloud hanging over the life beyond the grave, and even the blest seem to them pale and shadowy, unsubstantial, like shades of Hades in the

belief of the Gentiles; and like the Gentiles they sit in the region and shadow of death, filled with doubt and uncertainty, anxiety, and despair.

Vol. 3, pp. 559, 560.

* * *

It is not that we offer undue honor to Mary and the Saints. . . . for the highest honors short of the unbloody Sacrifice, in our power to pay them is far, far below their exalted worth, and below that which the Eternal God Himself bestows on them, which is greater than the human heart can conceive. *Vol. 3, p. 559.*

* * *

Who are they who command men, touch the human heart, and make the race work with and for them? Who but the heroic? And what form of heroism is comparable to the Christian? What are your Alexanders, your Hannibals, your Caesars, your Napoleons, by the side of St. Peter, St. John, or St. Athanasius, St. Leo, St. Basil, St. Ambrose, St. Augustine, St. Gregory, St. Bernard, St. Dominic, St. Francis, St. Thomas, St. Ignatius, St. Vincent de Paul, and thousands of others, who rose above the world while in it, sanctified the earth, and exalted human nature to communion with the Divine? It is the Christian hero, he who counts nothing dear, who holds his life in his hand, who fears not the wrath of man nor the rage of hell, that, under God, overcomes the world, and wins all minds and hearts to the faith and love of Jesus Christ. He alone who fears God, who fears sin, who fears

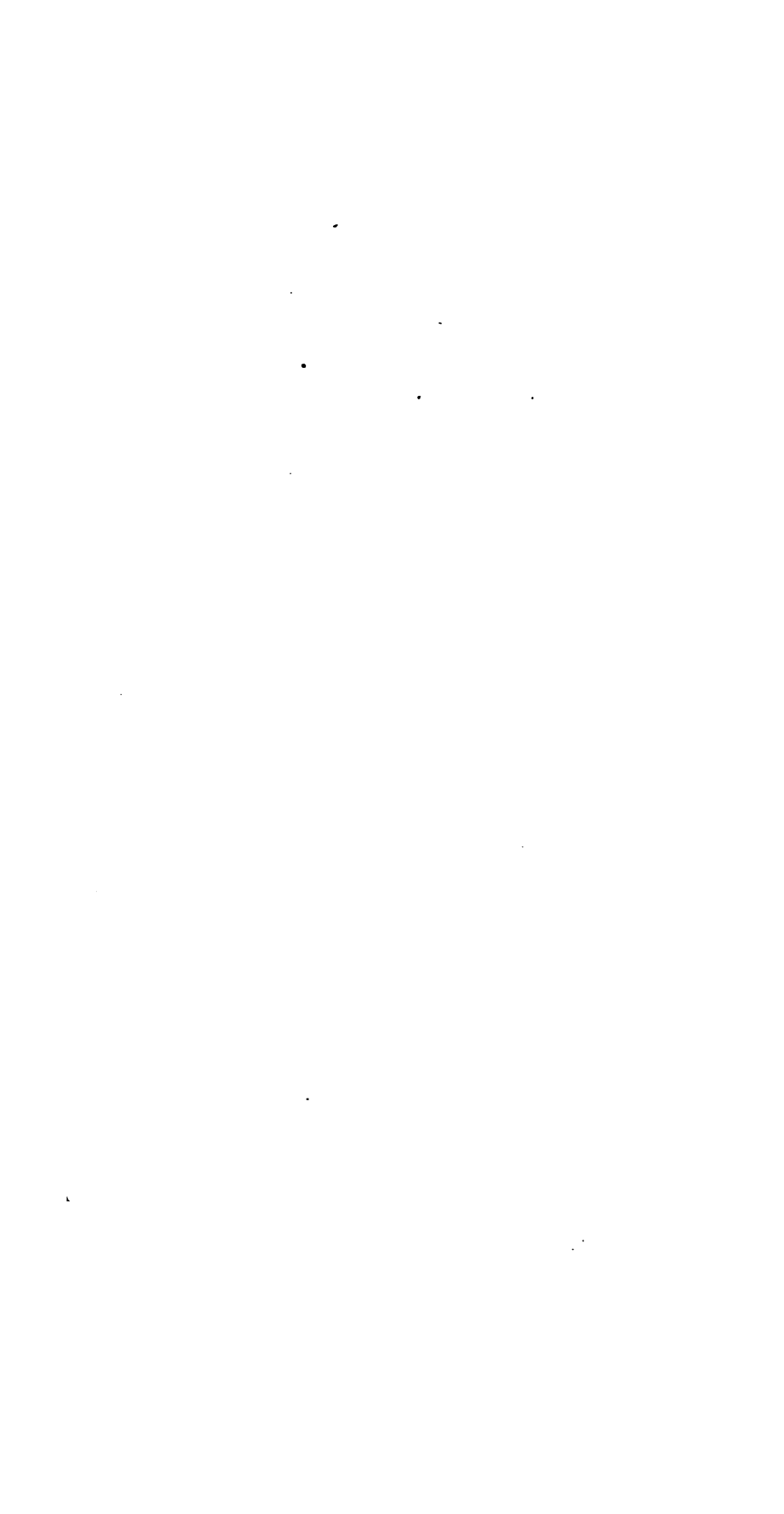
nothing else, is the world's Master, and able to do whatever he pleases. *Vol. 5, p. 540.*

* * *

When is the young soldier fired for the battle, if not when communing with the renowned hero, listening to the recital of his dangers, trials, escapes, prowess and victories? So is the soldier of the Cross fired for the spiritual combat by contemplating the lives of those who have fought and won, by listening to their trials, their temptations, their struggles and their victories,—how God was always with them, even when hiding His face from them, His arm was always under them to uphold them and His grace was sufficient for them. O God! let us imitate them, and ye who have ended your mortal combats, and now sing your songs of triumph around the throne of God, pray for us, that we too may fight on, overcome, and at last join your blessed throng!

Vol. 6, p. 382.

THE HOUSEHOLD OF THE FAITH



Christ not only offered Himself once to God for the whole world, but He gives Himself to us in the Church to be offered up by us upon our altars in the sacrifice of the Mass, a clean and acceptable offering, as our offering through the priest, as our act of supreme worship to the ever-blessed Trinity. No creature, not all we have that is most precious or that we hold most dear, not even our life, can be a real sacrifice or an adequate worship of God; for all creatures, the earth and the fulness thereof are His already. Only God is an adequate offering to God; and this offering we can make because God gives Himself to us, and Him we offer by the hands of the priest in the Eucharistic sacrifice as our act of supreme worship. This worship we offer to God alone, never to a creature, not even to His ever-blessed and holy Mother.

Vol. 3, p. 558.

* * *

Not here (the United States) is the Catholic to fear to speak above his breath; not here is he to crouch and hide. He is at home, and no man has a better right to be here. Let him stand erect; let his tone be firm and manly; let his voice be clear and distinct; his speech strong and decided, as becomes the citizen of a free state, and a freeman of the commonwealth of God. Let him be just to himself, just to his fellow-citizens,

just to his religion,—be what his religion commands him to be and fear nothing. *Vol. 5, p. 540.*

* * *

It has been said that our countrymen are not to be driven into the Church, and that a soft answer turneth away wrath. All very true,—who doubts it? Use as soft words and speak in as honeyed tones as you please, but do not forget to set forth sound doctrine, or to use hard arguments. Nobody has any wish or intention to drive people into the Church. *Vol. 5, p. 570.*

* * *

The poor nun...whom the world knows not... of, may be doing more, as she recites her rosary, to build up the kingdom of God on earth, and to advance the glory of God among men, than whole armies of your profound philosophers and eloquent divines.

Vol. 6, pp. 402, 403.

* * *

God loves the simple, the meek, and the humble, who forget themselves and remember only Him, and will grant almost anything to their prayers. He does not need the great, the learned, the profound, the eloquent, and rarely makes use of them.

Vol. 6, p. 403.

* * *

Nobody pretends that all Catholics are perfect, that no scandals have ever occurred... But scandals our

Lord said would come, and it is not a weak proof of the divine origin of the Church and that a divine hand has sustained her; that in spite of all the scandals... she still exists... *Vol. 7, p. 479.*

* * *

Books, tracts, sermons, are all good in their place, but for the conversion of unbelievers and sinners confraternities of prayer are better. *Vol. 8, p. 215.*

* * *

The principle the associations want for their success is not philanthropy—the love of man for man's sake—but divine charity, not to be found and preserved out of the Catholic Church. Charity is, in relation to its subject, a supernaturally infused virtue; in relation to its object, the supreme and exclusive love of God for His own sake and man for the sake of God. He who has it is proof against all trials; for his love does not depend on man, who so often proves himself totally . . . unworthy, but on God, who is always and everywhere infinitely . . . deserving of all love. He visits the sick, the prisoner, the poor, for it is God whom he visits; he clasps with tenderness the leprous to his bosom and kisses his sores, for it is God he embraces and whose dear wounds he kisses. The most painful and disgusting offices are sweet and easy, because he performs them for God, who is love and whose love inflames his heart. Whenever there is a service to be rendered to one of God's little ones he runs with eagerness to do it, for it is a service to be rendered to

God Himself. "Charity never faileth." It is proof against all natural repugnances; it overcomes earth and hell and brings God down to tabernacle with men. Dear to it is this poor beggar, for it sees in him only our Lord who had "not where to lay His head;" dear are the sorrowing and afflicted, for it sees in them Him who was a "Man of sorrows and acquainted with infirmity;" dear are these poor outcasts, for in them he beholds Him who was "scorned and rejected of men"; dear are the wronged, the oppressed, the down-trodden, for in them he beholds the Innocent One nailed to the Cross and dying to atone for human wickedness. And it joys to succor them all, for in so doing it makes reparation to God for the poverty, sufferings, wrongs, contempt, and ignominious death which He endured for our sakes; or it is His poverty it relieves, in relieving the poor, His hunger, His nakedness it clothes in throwing its robe over the naked, His afflictions it consoles in consoling the sorrowful, His wounds into which it pours oil and wine and which it binds up. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." All is done to and for God, Whom it loves more than men, more than life, and more than heaven itself, if to love Him and heaven were not one and the same thing. This is the principle you need; with this principle you have God with you and for you and failure is impossible.

Vol. 10, pp. 61, 62.

* * *

Suppose every one should do, not all the Church counsels, but simply what she commands, enjoins, as

of precept... what real evil could remain or what desirable social good would be wanting?

Vol. 10, p. 68.

* * *

I have heard of Catholics who will fight to the death for their religion, as a point of honor, who yet will not live it. The test of a man's Catholicity is in living it.

Vol. 10, p. 285.

* * *

This setting up of the age as a standard... and to fall in with the children of this age in their worship of it is as much idolatry as that which the early Christian martyrs resisted unto death.

Vol. 10, p. 287.

* * *

...It would be well for you and me to remember that the Church does not rest upon our shoulders, that she has a more powerful Supporter than either of us, and that the most effectual method we can adopt of serving her interests is to demean ourselves as her faithful children, believe what she teaches, do what she commands, and leave the care of protecting her to Him whose Spouse she is.

Vol. 10, p. 291.

* * *

True Catholics the world knows not, for their life is hid with Christ. The day for them to reign never comes in this world... Their glory commences only when this world and the fashion thereof passes away.

Vol. 10, p. 389.

The soldier of the Cross has no promise of peace in this world, and he is a poor soldier who fears the face of an enemy. His business is to fight, and to fight bravely, and to die with his harness on,—only the weapons of his warfare are spiritual, not carnal.

Vol. 10, p. 391.

* * *

This country must be won to the Church. To win it we must labor constantly to cultivate a high and uncompromising, but sweet and gentle Catholic tone among ourselves, and by our prayers and our examples our words and our deeds, to bring all with whom we have any relation under the pure and hallowing influences of our holy religion. Would that we could speak a word that would reach the heart of every Catholic young man in this country, and make him feel that to this noble work is he called, and that in it he may find an object equal to the largest ambition, and a good that will fill his soul with sweet joy and peace!

Vol. 10, p. 394.

* * *

Man . . . can never be indifferent to man; never have the right to ask with Cain, "Am I my brother's keeper?" Your brother is your object, without which you cannot live the life of love. He is your other self, the objective side of your own life.

Vol. 10, p. 548.

* * *

Faith and piety may be injured by too much nursing . . .

Vol. 10, p. 582.

They who are to live in the world, must be formed to withstand the world, and to be able in whatever straits they are placed to do something to help themselves... *Vol. 10, p. 582.*

* * *

The pious poor are the jewels of the Church.... *Vol. 10, p. 594.*

* * *

Dare be freemen in Christ, or wear not His livery. *Vol. 11, p. 28.*

* * *

If God be for us, nothing can be against us, and he whose soul is knit in the bonds of love to the Sacred Heart of Jesus, may defy all the wrath of men and all the rage of hell. *Vol. 11, p. 28.*

* * *

No doubt to be a true Catholic in the rough and tumble of our American life demands a robust faith, and a robust piety; but that need not alarm us—God proportions His grace, if we seek it and are faithful to it, to our needs. He promises that His grace shall be sufficient for us. *Vol. 11, p. 558.*

* * *

No national character stands more in need of Catholicity than the American, and never since her going forth from that "upper room" in Jerusalem, has the Church found a national character so well fitted to give to true civilization, its highest and noblest expression. *Vol. 11, p. 559.*

Every Catholic should love America, rejoice in her prosperity, labor for her interests, and pray for her conversion. *Vol. II, p. 560.*

* * *

We know not when the world will end, but our business is to live as if it might end tomorrow...

Vol. II, p. 574.

* * *

... We have a whole army of young men, ... whose hearts are burning to find some outlet for their fiery activity, some work equal to their ... ambition. These young men are the future hope of the Church, and through the Church of the country. We must not lose these young men; we must not damp their ardor, or extinguish their generous enthusiasm, whatever their calling or sphere in life, ... We must give them a broad field for their activity, and confide in their honest intentions and generous instincts. What if we do find them inexperienced, hot-headed, and a little rash now and then? ... Perhaps their inexperience and rashness will not be more fatal than the timidity and over-prudence of those who are counted wise and experienced...

Vol. II, p. 577.

* * *

We do not want to keep things quiet; we do not want to keep things as they are; we want progress... As Catholics we must go forward, or cease to hold our own in the country. We can maintain our position only by advancing. *Vol. II, p. 578.*

...atholic college... must be not
... and devout Christian, but he
... intellectually cultivated man, mas-
... can be expected, of all the learn-
... age, whom no man out of the
... surprise on any subject.

Vol. 12, p. 150.

* * *

... in which we live it is no less im-
... young men should feel their freedom,
... ed to use it, than it is that they should
... rge their obligations to authority.

Vol. 12, p. 154.

* * *

... work, but if he is to work with success
... rk in God's way. When you wish to erect
... study to erect it so that Nature herself shall
... you and drive your machinery. In morals
... follow the same method, only you are here
... avail yourself not of nature but of grace.
... work, but you must work to let God Himself
... id for you. He has provided for the redemp-
... from all evils, and your business is to ac-
... conform to His provision; and then it is no
... that work but He that worketh in and for

Vol. 12, p. 534.

* * *

... is neither wisdom nor justice in endeavoring
... r own people orthodox by painting the het-
... cker than they are. *Vol. 12, p. 535.*

The priesthood is from God, a heavenly treasure committed to earthen vessels, deposited, if you will, in fragile vases. The vase may be unworthy the treasure, but the worth of the treasure depends not on that of the vase.

Vol. 12, p. 576.

* * *

It would be well for us who are converts to learn what Catholics know, before we take it upon us to treat them as mere . . . pious fools, or for granted that we have brought into the Church an invaluable treasure in our Protestant culture and learning. The Church, perhaps, could have contrived, with the blessing of God, to get along without us, much better than we without her. After all, we brought her nothing to boast of, nothing but our sins, our ignorance, and our infirmities. Our conversion is not likely to create a new epoch in her history.

Vol. 14, p. 159.

* * *

What we call our Americanism does very well in the political order, but it cannot be transferred to the Church without heresy and schism.

Vol. 14, p. 568.

* * *

We do not contend that Catholics should, on all occasions and in all companies, obtrude their faith and Church. There is a time for all things . . . But what we urge is that we remember always that the Church holds the first place in every Catholic's affections, and

that all in life is to be subordinated to the one great end of pleasing God and gaining heaven.

Vol. 19, p. 136.

* * *

In this world, we are not, save in the saints, to look for perfection... We have no right to exclude any human being from our sympathy, or from our love. Who are we who demand perfection in others, and claim the right to exclude from our kindness and respect those who may have fallen? Let us look into our own hearts, recall our own past lives, and see what we are.

Vol. 19, p. 262.

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Wherever there is a noble purpose, a firm will, a fixed resolution, genius and talent never fail.

Vol. 19, p. 303.

* * *

The non-Catholic world pays to them (the Jesuits) the high compliment of calling every Catholic who takes a deep interest in religion, is zealous for its rights, and devoted to the independence and prosperity of the Church, a Jesuit. Nothing could better prove the fidelity of the Jesuits to their Master, or better testify to the wisdom of their course and the utility of their services.

Vol. 19, p. 740.

* * *

We Catholics are too prosperous, and are contracting the vices of prosperity. A little adversity, a little real

persecution, would reinvigorate us, renew our zeal, expand our charity, and hasten the conversion of the country.

Vol. 19, p. 484.

* * *

Whoever labors in the field of the Lord, should rejoice alike if work is done, whether it is done by himself or another, whether the glory of doing it redounds to himself or to his brethren. We all serve our Master, and a master that will let no one go without his reward.

Vol. 19, p. 492.

* * *

It is not the invincible logic of Catholics, but their pure and noble example in fulfilling the sublime precepts and counsels of the Gospel, that overcomes the world...

Vol. 19, p. 580.

* * *

Always will Catholics, filled with the spirit of their religion, and speaking and acting according to the inspiration of grace, appear to heretics and infidels to be extravagant, enthusiastic, carried away by their feelings, drunk even; for they are drunk, inebriated with the wine of the Spirit.

Vol. 20, p. 5.

* * *

We have a laity able and willing, if called upon, to do all that the laity can do to assist the clergy... Alone, the clergy cannot do all... that is, they cannot do it with their own hands. But they can multiply them-

selves...by calling to their aid the young men and women of their parish, employing them to find children and bring them to catechism, and, under the direction of the pastor, teach them the catechism... Can we not be as active and as vigilant as the enemies of our religion, and do as much to save them as they to destroy them?

Vol. 20, p. 36.

* * *

We must all set to work, old and young, male and female, to assist our clergy in saving this multitude of children God has blessed us with, and who are the future hope of the Church and the country. It is our duty, and at present our most pressing duty, and in no work can we engage with a greater certainty of drawing down the blessing of God upon ourselves and our republic.

Vol. 20, p. 37.

* * *

In religion we know no national distinctions, and if we ever allude to them, it is to rebuke the ill-judged and dangerous attempt to bring them into the Church, or to make the Church in this country the monopoly of any nationality. Religion is catholic, not national.

Vol. 20, p. 45.

* * *

The doctrine of the Church with regard to the Holy Scriptures has been much misunderstood and grossly misrepresented. She has never objected to or discouraged the reading of the Scriptures, nor has she ever regarded their reading as undesirable or unprofitable.

... was approved, the use of the
... only to its misuse.
... inspiration, and profitable
... to instruct in righteous-
... and to prepare him
... for she does not recognize it
... revelation, or as
... who has re-
... and no prior notice
... hands of one who
... through traditional in-
... for reading and
... as to put into the
... before he had
... p. 178.

... requires her children to
... since they
... God Him-
... requires them
... for guidance, her
... to her
... one can read
... back.
... p. 180.

... responsibility, we
hold may take the
authority. He may make such questions as he deems

important, and the business of authority is not to close his mouth, but to set him right when and where he goes wrong. This is no more than princes and nobles have always been allowed, or assumed unrebuked the right to do, and princes and nobles are only laymen. What a crowned or titled layman may do, a free American citizen, though uncrowned and untitled, may also do.

Vol. 20, p. 271.

* * *

We can confess only to the priest, we can have the holy Sacrifice, and receive holy Communion only from the hands of the priest; but we may have thought, good sense, understanding, knowledge of our religion by the exercise of our faculties, and the assiduous study of the principles of our religion as taught in the catechism, without running every moment to trouble our ghostly father with questions which every moderately instructed mind is capable of deciding for itself.

Vol. 20, p. 275.

* * *

We complain of the judgments formed by non-Catholics of our Church, but we forget that non-Catholics form their judgments from what they see and observe of Catholics, and the thought, tone, and conduct of Catholics go far to justify them. Their chief error is in mistaking the popular exhibition of Catholicity by Catholics for Catholicity itself. *Vol. 20, p. 304.*

* * *

Our faith is not given to us as a talent to be wrapped in a clean napkin and buried in the earth; but to be

THE HOUSEHOLD OF THE FAITH



true man honors womanhood; and the worst effect of our "woman's rights" movements is their tendency to destroy that univailing respect for woman native to every man whose heart is uncorrupted.

Vol. 10, p. 605.

* * *

Education, either of the intellect or of the heart, or of both combined, divorced from faith and religious discipline, is dangerous alike to the individual and to society.

Vol. 13, p. 247.

* * *

No nationality can override conscience; for conscience is catholic, not national, and is accountable to God alone. Who is above and over all nations, all principalities and powers, King of kings and Lord of lords.

Vol. 13, p. 253.

* * *

We place our demand for separate schools on the ground of conscience, and therefore of right. Our conscience forbids us to support schools at the public expense from which our religion is excluded, and in which our children are taught either what we hold to be a false or no religion at all. Such schools are perilous to the souls of our children; and we dare avow, even in this age of secularism and infidelity, that we place the salvation of the souls of our children above every other. This plea...which we urge from the depths of our souls and under a fearful sense of our accountability to our Maker, ought to suffice.

Vol. 13, p. 253.

Do not all American Protestants profess to be the sturdy champions of freedom of conscience and maintain that where conscience begins there the secular authority ends? If the present schools do violence to no Protestant conscience, no Protestant denomination can demand a division in its favor on the plea of conscience. . . . If, however, there be any denomination that can in good faith demand separate schools on the plea of conscience, we say at once let it have them, for such a plea, when honest, overrides every other consideration.

Vol. 13, p. 253.

* * *

We accept cordially the essential principle of the system, that is, the support of public schools for all the children of the land at the public expense. . . . We only ask that we may have the portion of the fund which we contribute to use in the support of schools under our management.

Vol. 13, p. 520.

* * *

It is true, we (Catholics) are for the present in a comparatively small minority of the whole population of the country, but a small minority united and determined, and demanding only what is reasonable and just, must sooner or later obtain success. The discouraging fact is that the Catholic minority are not united on the school question, and do not act as "one man".

Vol. 13, p. 520.

* * *

Catholics in this country have never been accustomed to act in concert as one body, and do not readily

unite and concentrate their forces for a given object. They are one in faith and worship, but have never yet been one in striving to obtain their rights in relation to the public schools. Vol. 13, p. 520.

* * *

It is a duty to pray, and to pray always, but sometimes it is a duty for a Christian to fight, and to have not only the courage to die in battle for a holy cause, but, to generous souls, the far more difficult... courage to kill. We have observed among French Catholics no lack of courage against a foreign foe, but a fearful lack of courage against a domestic foe....

It is only in old Catholic countries that the Church loses ground, and this proves that the cause is not in her. It can be traced to no Catholic cause, but... to some defect in the Catholic administration in these old Catholic nations themselves. Catholics protect Catholic interests better, and have more influence in public affairs in Prussia, in Great Britain, in Holland, and in the United States, than in Austria, France, Spain or Italy. Why is this?

One reason we may perhaps find in the failure of pious and devout Catholics to consider the difference between their duties in a Catholic state and what were their duties in the early ages under pagan emperors.

Another reason may probably be found in the fact that the mass of Catholics have been trained and accustomed to rely on external authority; to look for protection and support not to God and themselves, but to the secular authority. They have not been taught

to rely on spiritual authority alone, but on the secular sovereign. . . . This had no evil consequences so long as the secular sovereign was faithful, and acted only under the direction and authority of, and in concert with the Sovereign Pontiff; but it had a most disastrous effect when the sovereign acted in ecclesiastical matters in his own name, and when he turned against the Pope, and sought to subject the Church in his dominions to his own control and supervision, which was not seldom the case. But the clergy and people, accustomed to look to the secular authority to guard the fold against the entrance of the wolves, became slack in their vigilance and remiss in acquiring habits of self-reliance, and, with the inspiration of the Holy Ghost, of self-defense.

Another reason, growing out of the last, may be found in the habit that has grown up since the rise of Protestantism, of relying on the external almost to the exclusion of the internal authority of the Holy Ghost. The Holy Ghost dwells in the Church, and teaches and governs through her as His external organ; he dwells also in the souls of the faithful, and inspires and directs them, and gives vigor, robustness, and self-reliance to their piety. Protestantism assailed the external authority of the Church, and made it necessary for Catholics to turn their attention to its defense, and to show that no spirit that disregards it, or that does not assert it, and conform to it, can be the spirit of truth, but is the spirit of error. . . ; yet it may be that the defense of what we call the external authority of the Holy Ghost, or authority of the Church as a teaching and governing

body, has caused some neglect in the great body of the faithful of the interior inspirations and guidance of the Holy Ghost in the individual soul. No Catholic will misunderstand us. We appreciate as much as any one can the external authority of the Church. . . ., and we should be no better than a Protestant if we did not; but that external authority is not alone sufficient, as every Catholic knows, for the soul, and its acceptance is not sufficient for salvation. The Holy Ghost must dwell in the individual soul, forming "Christ within, the hope of glory." *"Recent Events in France."*

* * *

All Christendom repeats daily, "I believe in the Holy Catholic Church"; and the word *Catholic* is not a technical meaning naming a particular church, sect or congregation, but an adjective applied to express the quality, nature and character of the Church herself. Christianity itself is Catholic, and hence St. Vincent of Lerins gives us as the criterion or mark of Christian faith, the fact that it has been believed always, everywhere, and by all. Men can agree only in what is true.

The trouble now is, that the profound significance of the word *Catholic* is unheeded,—that the word is taken in a technical sense, and made the rallying-cry of division instead of unity. This is because not all who are called Catholics are really Catholics; for many of them restrict Catholicity to their own external communion, and recognize no Catholic truth outside of it, and consider it their duty to condemn the world out-

to convict it of error, instead of recognizing what it really has, and seeking to enlighten and supply its defects, by presenting the truth in its integrity, or the truth it has not in dialogue with the truth it has. These people seem to think, because the Holy Ghost dwells in the Church and they have been incorporated, that His operations are confined to them. They fail to note that, when the Holy Ghost speaks to men in the written Word in the external authority of the Church, in teaching or defining faith, He speaks to them through reason and conscience, common to all men. Peter marveled, no doubt, when he found that the Holy Spirit was given to the Gentiles as well as to the Jews, but when he saw His manifest operations, witnessing the effects of His presence, he recognized them and said that they really were, and in the joy of his heart exclaimed, "Who can forbid water that these be baptized?" The Holy Ghost is God; God the Consummation, as universal as that of God the Creator, or God the Mediator. He is in the new phase assumed by the Church in this dispensation, no less than He was in the old, and, rightly understood, the new developments, which frighten so many of our friends, and make them think the world is about to end, are only steps forward in the work of consummation. The feebleness of character so marked in our modern conservatives, whether in Church or State, is owing to the fact that they do really, without knowing or intending it, resist the Holy Ghost, and give Him to work against them, not with them. The great, beating, aspiring heart of Christendom is not

with them, is against them, and is on the side of the men who represent the progressive spirit of the age. Only the voice of these, the radicals, as they are called, fetches an echo; and, even when not free from many sad errors, their voices stir the souls of men, and kindle in them noble aspirations, and fire them with heroic daring.

"Religious Freedom."

NATIONAL IDEALS



7

Nations must be made to feel that there is a Higher than they, and that they may lawfully do only what the Sovereign of sovereigns commands. Right must be carried into the cabinet councils of ministers, into legislative halls, into . . . business, and preside at the tribunals of justice; men must be made to feel deep in their inmost being, whether in public or in private life, that they are watched by the all-seeing Eye, and that it is better to be poor, better to beg, better to starve, than to depart in the least iota from the law of rigid justice and thrice-blessed charity. This is what we need; what we demand for our country, for all countries; and demand too in the Name of Him, who was and is, and is to be, and in the sacred name of humanity, whose maternal breast is wounded by the least wound received by the least significant of her children.

Vol. 4, p. 456.

* * *

A republic can stand only as it rests upon the virtues of the people; and these not the mere natural virtues of worldly prudence and social decency, but those loftier virtues which are possible to human nature only as elevated above itself by the infused habit of supernatural grace.

Vol. 10, p. 29.

* * *

The Catholic Church meddles with no form of government. She leaves each people free to adopt such

form of government as seems to themselves good, and to administer it in their own way. Her chief concern is to fit men for beatitude, and this she can do under any and all forms of government. But the spirit she breathes into men, the grace she communicates, the dispositions she cultivates, and the virtues she produces, are such that, while they render even arbitrary forms of government tolerable, fit a people for asserting and maintaining freedom. *Vol. 10, pp. 33, 34.*

* * *

Here is our hope for our Republic. We look for our safety to the spread of Catholicity. We render solid and imperishable our free institutions just in proportion as we extend the kingdom of God among our people and establish in their hearts the reign of justice and charity. And here, is our answer to those who tell us Catholicity is incompatible with free institutions. We tell them that they cannot maintain free institutions without it. It is not a free government that makes a free people, but a free people that makes a free government: and we know no freedom but that where-with the Son makes free. *Vol. 10, pp. 33, 34.*

* * *

The Sovereignty of God does not oppose liberty; it founds and guarantees it. Authority is not the antagonist of freedom; it is its support, its vindication. It is not religion, it is not Christianity, but infidelity, that places authority and liberty one over against the other

in battle array. It is not God who crushes our liberty, robs us of our rights, and binds heavy burdens upon our shoulders too grievous to be borne; it is man, who at the same time that he robs us of rights—robs God of His. Maintain...the rights of God,...and you need not trouble your heads about the rights of man, freedom of thought, or civil liberty, for they are secured with all the guaranty of the Divine sovereignty.

Vol. 10, p. 126.

* * *

You talk of religious liberty. Know you what the word means? Know ye that liberty is all and entire in the supremacy of the moral order? The Church is a spiritual despotism, is she? ...Go trace her track through eighteen hundred years, and behold it marked with the blood of her free and noble-hearted children shed in defense of religious liberty. From the first moment of her existence has she fought. . . . for liberty of religion. Every land has been reddened with the blood and whitened with the bones of her martyrs in that sacred cause. . . .

Vol. 10, pp. 135, 136.

* * *

They betray no little simplicity and ignorance of modern civilization who suppose that the triumph of Catholicity here would be the subversion of our political and civil constitution. Our institutions throughout are based upon the principles of reason and common sense, which our Church presupposes and sanctions, inspired by Catholic tradition and sustained by that portion of

Catholic life which the Protestant population were able to carry with them when they broke away from its sources. . . . Indeed, the body for Catholicity seems to us to be here already prepared. It is moulded from fine, rich red earth, in a form of majestic proportions and of surpassing beauty, wanting nothing but the Divine breath to be breathed into its nostrils in order to become a living soul. The conversion of the country would destroy, would change nothing in this admirable body, but it would quicken it with the breath of the Almighty and secure its continuance and its beneficent and successful operation. *Vol. 10, p. 235.*

* * *

Our religion contains nothing, in case we should become the majority and the political power should pass in this country into our hands, which would require any external changes in our existing political institutions. . . . *Vol. 10, p. 235.*

* * *

Whether Catholicity shall do for us the work needed in this country, and therefore, whether we fulfil our mission or not, depends on the fidelity of Catholics themselves. It is not enough that the Catholic Church is here. She will not operate as a charm to remove existing evils or to give us the needed virtues. It is not enough that there is a large body of Catholics here; their mere presence has in itself no virtue to save the country or to enable it to fulfil its mission. This is a fact that we should lay to heart. If Catholics do not

surpass others in domestic and civic virtues they will render the country no greater service than others. As yet, we Catholics cannot applaud ourselves as having done much to advance public virtue. We do not see that the Catholics we have had in public life have shown themselves much more honest, more capable, much more devoted to principle or much less accessible to party or selfish interests than the non-Catholic in the same rank or official station. Too many who pass as Catholics have been as deeply implicated as any other class of citizens in the scandals of our elections. We do not find that Catholics have been especially diligent to study the institutions, laws, and genius of the country, to understand its peculiar dangers, its more urgent wants and their special duties as citizens. They are no worse than the non-Catholics and would deserve no special censure if no more was demanded of them than of non-Catholics. But the responsibilities of Catholics in this country is greater than that of any other class of citizens. It is only through Catholicity that the country can fulfil its mission, and it is through Catholics that Catholicity reaches and assists the country. The salvation of the country and its future glory depend on Catholics, and therefore, they must prove themselves superior in intelligence, independence, public spirit, all the civic virtues, to non-Catholics, or else they will do nothing to save and develop American civilization.

Vol. II, p. 575.

* * *

We do not want Catholics to be . . . political agitators, or place-hunters ; but we do want them to be Amer-

icans in the fullest and best sense of the term; we do want them to study and understand the institutions and the mission of the country, and to devote themselves with their best thoughts and energies to the interests of American civilization in every sphere or way which Providence opens to them; we do want them to take the lead in every department of human activity; in a word to understand the enviable position in which God has placed them, and to rise to its height.

Vol. 11, p. 579.

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No matter what we claim for the Catholic Church in the theological order—we claim for her in the civil order in this country only equality with the sects; and for Catholics, only equal rights with citizens who are not Catholics.

Vol. 13, p. 295.

* * *

The real American patriots are not those . . . who are always prating of the American spirit . . . but those calm, quiet, self-possessed spirits who rarely think of asking themselves whether they are American or not, and who are too sincere and ardent in their patriotism to imagine it can be necessary to parade its titles. Their patriotism has no suspicions, no jealousies, no fears, no self-consciousness. It is too deep for words. It is silent, majestic. It is where the country is, does what she bids, and, though sacrificing all upon her altars, never dreams that it is doing anything extraordinary.

Vol. 16, p. 2.

Nations are only individuals on a larger scale. They have a life, an individuality, . . . and have the same general laws of developments, growth, as the individual man. Equally important and not less difficult than for the individual is it for a nation to know itself, understand its own existence, its own powers and faculties, rights and duties . . . and destiny. A nation has a spiritual as well as a material, a moral as well as physical existence, and is subjected to internal as well as external conditions of health and virtue, greatness and grandeur, which it must in some measure understand and observe, or become weak and infirm, stunted in its growth, and end in premature decay and death.

Vol. 18, p. 6.

* * *

The United States, or the American Republic, has a mission, and is chosen of God for the realization of a great ideal. . . . Its ideal is liberty . . . but liberty with law and law with liberty. Yet its mission is not so much the realization of liberty as the realization of the true idea of the state, which secures at once the authority of the public and the freedom of the individual—the sovereignty of the people without social despotism and individual freedom without anarchy. In other words, its mission is to bring out in its life the dialectic union of authority and liberty, of the united rights of man and those of society.

Vol. 18, p. 8.

* * *

Government is necessary . . . It exists in heaven as well as on earth, and in heaven in its perfection. Its

office is not purely repressive, to restrain violence, to redress wrongs, and to punish the transgressor. It has something more to do than to restrict our natural liberty. . . . Its office is positive as well as negative. It is needed to render effective the solidity of the individual of a nation, and to render the nation an organism, not a mere organization—to combine men in one living body, and to strengthen all with the strength of each and each with the strength of all—. . . to be a social providence, imitating in its order and degree the action of Divine Providence itself, and, while it provides for the common good of all, to protect each, the lowest and meanest, with the whole force and majesty of society. It is the minister of wrath to wrongdoers, but its nature is beneficent and its action defines and protects the right of property, creates and maintains a medium in which religion can exert her supernatural energy, promotes learning, fosters science and art, advances civilization, and contributes as a powerful means to the fulfilment by man of the Divine purpose in his existence. Next after religion it is man's greatest good; and even religion without it can do evil; it is a great good, and instead of being distrusted, hated, or resisted, except in its abuses, it should be loved, respected, obeyed, and, if need be, defended at the cost of all earthly goods and even life itself.

Vol. 18, pp. 14, 15.

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Civil liberty is freedom to do whatever one pleases that authority permits or does not forbid. Freedom

to follow in all things one's own will or inclination, without any civil restraint, is license, not liberty.

Vol. 18, p. 16.

* * *

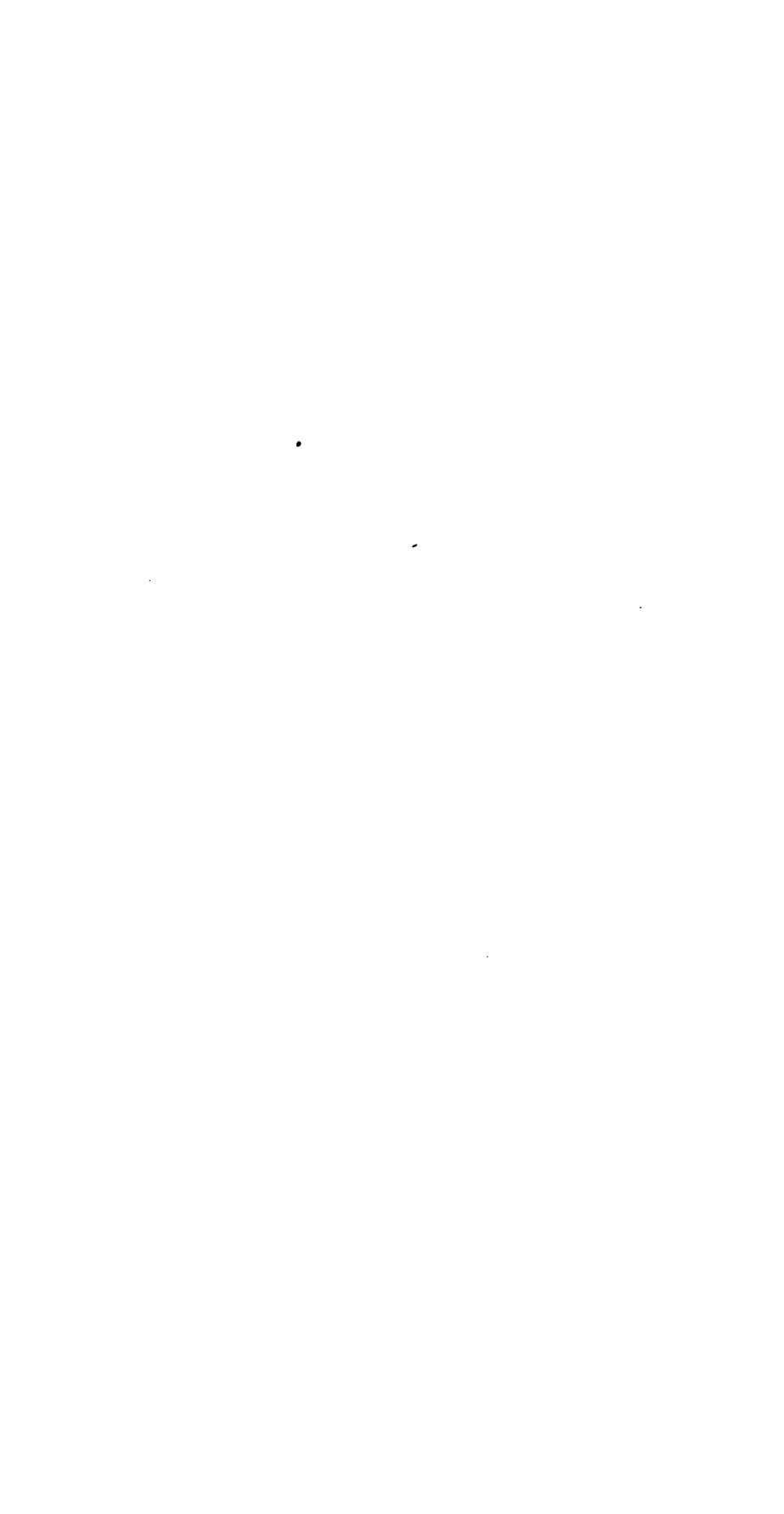
The merit of the statesmen of 1787 is that they did not destroy or deface the work of Providence, but accepted it and organized the government in harmony with the real order, the real elements given them. They suffered themselves in all their positive substantial work to be governed by reality, not by theories and speculations. In all this they proved themselves statesmen, and their work survives; and the republic, laugh as sciolists may, is for the present and future, the model republic—as much as was Rome in her day; and it is not simply national pride nor American self-conceit that pronounces its establishment the beginning of a new and more advanced order of civilization—such is the fact.

Vol. 18, p. 140.

* * *

The American people are a frank, plain-dealing people, and wish those who address them to speak out in free and manly tones, from honest and ingenuous hearts. They love courage, boldness, and independence, but they despise littleness, meanness, crookedness, blarney, and vituperation. Tell them their faults in a straight-forward way. . . . and they will respect you.

Vol. 20, p. 41.



OUR SEPARATED BRETHREN





It is very true that all who are not joined to the Catholic Communion, if they die as they are, will come short of salvation. . . . But we do not know that all who are not joined to that Communion will die as they are, and have no right to presume that they will. Nothing assures us that their hearts will not be softened, their pride subdued, their eyes opened—that they will not one day behold, love, and conform to the Truth, and enter into the Kingdom of Heaven. . . .

It is no less an error to hold that all out of the Church will be damned than it is to hold that they can be saved without being in the Church.

Vol. 10, pp. 222, 223.

* * *

The Lord alone knoweth who are His, and we have no right to presume, . . . that the doom of anyone is sealed. We must treat all men, those without as well as those within (the Church), as persons for whom Christ died, as persons who may be saved and whose salvation is to be desired by us with unbounded charity, and for which we are to rejoice to make any sacrifice in our power.

Vol. 10, pp. 229, 233.

* * *

The object of the Church in all her dealings with those without as well as those within is the salvation

of souls. This must be ours also as her faithful children. . . If we would be instrumental, under God, in converting them, we must begin by loving them. . . We succeed in influencing others for their good only in proportion as we set before them an example fit to follow. . . And why shall we not love these neighbors and countrymen of ours who have not the . . . happiness of being in the Church of God? Who are we that we should set ourselves above them? . . . What merit is it in us that we are not even as they? or how know we that ours will not be the greater condemnation? Are they not our kinsmen according to the flesh? Has not our Lord loved them with an Infinite tenderness? Does He not proffer them His love. . . ? and has He not so longed for their love that He has died to win it? . . . Shall we not love them and labor for their salvation with a charity that burns. . . ? Is it not here where we come short? Repelled by the bigotry, fanaticism, and hard-heartedness of some, attracted by the sweetness, affection, and kind offices, of others, are we not prone to look upon these countrymen of ours who are out of the Church either as persons whose conversion is hopeless or as persons who need no conversion—excusing ourselves from zealous labors to bring them to God by persuading ourselves that their conversion either is not possible or not necessary—forgetful that in either case we sin against faith and charity, and in both show ourselves wanting in true love of our neighbor and therefore of God. Is not here, in this double error, the reason

why so few, comparatively, of our countrymen are brought into the One Fold, under the one Shepherd?

Vol. 10, pp. 229, 233.

* * *

There is nothing more un-Catholic than to tyrannize over others in matters of opinion.

Vol. 12, p. 150.

* * *

Many of us seem not to be aware that we are bound to respect in others that freedom of thought and utterance which we claim for ourselves, or that freedom of opinion is as sacred to them as it is to us.

Vol. 12, p. 152.

* * *

The most fatal sign of a want of true Catholic life in any Catholic population is the little effort it makes for the conversion of non-Catholics. It will not do for us of the laity to say to ourselves that the conversion of the community is the work of our bishops and priests, and we have nothing to do with it, for that is not true—we have something to do with it—we must sustain our . . . bishops and priests, and cooperate with them. We must second their charity and zeal, and aid them. . . .

Vol. 12, p. 321.

* * *

The lord of the nuptial feast did not command his servants to go out into the highways and hedges to coax people to come in, but to compel them to come in, that his house might be full. *Vol. 12, p. 570.*

It is not easy to describe the sensation of relief a convert from Protestantism feels on coming into the Church and learning that he has now a religion that can sustain him instead of needing him to sustain it. With Protestants the members bear the sect; with Catholics the Church bears the member. *Vol. 13, p. 181.*

* * *

There are no conversions to the Catholic faith without divine grace moving and assisting, and under the influence of that grace one is more deeply affected by what is to be gained than what is to be lost. For ourselves, we know that...nothing could exceed the joy we felt as the truth flashed more and more clearly upon us, and we saw that there was deliverance for us from the error and sin, the doubt and uncertainty, we had suffered from for more than forty years of wearisome life. We were the wanderer returning home, the lost child returning to lay his head once more on his mother's bosom. Every step that brought us nearer to her was a new joy. And when we found ourselves in her embrace, our joy was unspeakable. We could not recall anything we had lost, or count anything we might yet have to endure; we could only sing *Magnificat*, and we have done nothing since but sing in our heart the *Te Deum*. *Vol. 19, pp. 556, 557.*

* * *

We are prone to forget, if Christ is in the Church to save, and saves only in His Church, He is also, so to speak, out of His Church, in the hearts of all men,

to draw them to the Church, that He may save them in her Communion. At the bottom of the hearts of the most skeptical, indifferent, or worldly-minded, there is a secret witness for God, for Christ, for the Church. Conscience is still Catholic in most men; and when conscience is awakened, and enabled to make herself heard, there is little difficulty in the way of bringing them into the Church. *Vol. 20, p. 103.*

* * *

He only is a heretic who rejects the known truth, or voluntarily neglects to use diligence in seeking for the truth. There are, probably, fewer heretics and schismatics in Christendom than is commonly supposed. *Vol. 20, pp. 334, 335.*

LITERATURE AND WRITERS



Books are companions, and bad books are as dangerous as any other species of companions.

“Evil communications corrupt good manners,” and we may be corrupted by reading bad books as well as by frequenting bad company. *Vol. 6, p. 523.*

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Did ever press speak freer than the old Catholic pulpit, when the humble priest dared address the monarch on his throne as a man and a sinner, and the cowed monk feared not to reprove even the pope himself? *Vol. 6, p. 523.*

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The floods of obscene and corrupting novels and other cheap publications, which have of late inundated the country, are not to pass off without leaving terrible waste and destruction behind; and unless the moral portion of the community, especially the clergy, . . . use their utmost endeavors to prevent these works from being read by the young . . . the most frightful corruption of morals and manners will soon spread over the land. *Vol. 6, pp. 525, 526.*

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The historian should never be deterred for fear of giving scandal. *Vol. 12, p. 581.*

The scholar must have an end in view which his scholar-ship serves to attain.

The artist, on the other hand, is to produce a work of art. He does not work for a purpose, he works for an end. He works for an end because he will not work for an end.

The artist works not for the purpose of creating a work of art. He works for a vision of beauty which he will never see again. That the old Italian masters of the Renaissance and those that followed them were not for the sake of making pictures. The Greek singer knew that he might hear the sound of his own voice. The Herodotus and Thucydides were not for the sake of writing, and Demosthenes and Cicero speak but for the purpose of producing immortal specimens of art.

Never yet has there appeared a noble work of art which came not from the artist's attempt to gain an end separate from that of producing a work of art. Always does the artist seek to affect the minds or the hearts. . . . To move, persuade, convince, please, instruct, or entertain. To this end he chants a poem, composes a comedy, sings in a comedy, weeps in a tragedy, gives us an oration, a treatise, a picture, a statue, a temple. In all masterpieces—ancient and modern—we see that the artist has been in earnest, a real man, filled with an idea, wedded to some great cause, ambitious to gain some end. Always has he found his inspiration in his cause, and his success may always be measured by the magnitude of that cause and the ardor of his attachment to it.

Vol. 19, pp. 19, 20.

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Of all men, the scholar is he who needs most thoroughly to understand and practice the abnegation of self; who more than others is to be laborious and self-sacrificing, feeling himself charged to work out a higher good for his brethren; and that wherever he is or whatever he does the Infinite Eye rests upon him, and his honor as a man, as well as a scholar, is staked on the wisdom with which he labors to execute his mission.

Vol. 19, p. 76.

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The darkness we sometimes complain of in... books is not infrequently the darkness of our own minds. To say of a book that it is unintelligible is seldom anything more than to say that we are aware of nothing in our experience by which it can be interpreted. A wise man, especially a modest man, is slow to infer, from the fact that he does not comprehend a book, that it contains nothing to be comprehended.

Vol. 19, p. 124.

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In regard to literature, we do not ask that the Catholic always wield the tomahawk and battle-ax of controversy, that he be ever formally stating the claims of the Church and denouncing all who are not within its pale. There is enough of all this in our literature as it is. But what we do want is the Catholic soul, the Catholic spirit, which shall unconsciously pervade all we write and inform every sentence and word, so that whoever takes up one of our works, at whatever

What is worth doing at all is worth doing well, and no man has the right to send out a literary production, great or small, without having made it as perfect in its kind as possible. . . . Crude and hasty productions on which the author bestows no thought, and which he makes no effort to mature and perfect are reprehensible under a moral as well as under a literary point of view.

Vol. 19, p. 213.

* * *

Religion, . . . while it restricts the will, the intuition, the motive, by the law of God, leaves a wide margin for the display of the powers and capacities of the human mind, and for the production of a free, pure, rich, graceful, pleasing, influential, and soul-stirring literature, as the maddest of the modern worshipers of humanity can possibly wish.

Literature is nothing but the exponent of the life of a people, the expression of its sentiments, convictions, aims, and ideals. Such your people, such your literature.

Vol. 19, p. 214.

* * *

We have no respect for professional authors. . . .

An author class, whose vocation is simply authorship, has no normal functions in either the religious or the social hierarchy.

They have and can have no normal existence, for the simple reason that literature is never an end and can never be rightfully pursued save as a means.

Authors whose profession is authorship are the

lineal descendants of the old sophists, and are not a whit more respectable than their pagan ancestors.

We call no man a professional author, though nearly his whole life be devoted to authorship, who merely uses authorship as a means of effecting the ends of a legitimate vocation; and in speaking against authorship, it is only against it as it is itself adopted as a . . . profession. *Vol. 19, pp. 216, 217.*

* * *

No two interests are more widely separated or less capable of coalescing than the interest of profane love and that of religion.

Persons in love or taken up with love-tales are in the worst possible disposition to listen to an argument for religion. . . .

Love is a partial frenzy, and lovers are only just this side of madness. Reason is silenced and passion is mistress. The only religion lovers can understand is the religion of the natural sentiments and affections, that is to say, no religion at all. Nothing is more absurd than for a novelist to mingle in his work a story of profane love and a story of religious conversion, two things which will no more mix than oil and water.

Vol. 19, p. 225.

* * *

The press cannot take its proper stand without loss of popularity, and a press that wants popularity can receive but a feeble support. This is one of the evils to which the press is always exposed, and why it can

never be so efficient an instrument for good as men suppose. The popularity of a paper is in inverse ratio to its worth. It is popular by appealing to popular passion or prejudice, by encouraging popular tendencies, falling in with the spirit of the people or the age—the very things it should resist. *Vol. 19, p. 286.*

* * *

....As the highest species of art, we place poetry. . . .The other species of art address themselves chiefly to the senses, and do not of themselves interpret to the understanding the intelligible or ideal. Music, painting, sculpture, architecture, must be interpreted by the poet before their expression is complete. Left to themselves, their expression is vague, dreamy, confused, revealing the splendor, it may be, but not the resplendent.

The poet addresses himself not only to sense and imagination, but also to the intellect and heart. He expresses the true and the good under the form of the sublime and the beautiful, but so that the form, instead of concealing, reveals them—reveals them as clearly, as distinctly, as does the philosopher, but, as the philosopher does not, in their splendor, their grandeur, and their loveliness. Of all God's gifts in the natural order, true poetical genius is the greatest; and it is surpassed only by His gift of heroic virtue in the supernatural order expressed in the life of the saint.

Vol. 19, p. 424.

The office of popular literature is not precisely to spiritualize, but to civilize a people.

Vol. 19, p. 454.

* * *

It should be as much a matter of conscience with Catholics to open a market for a sound and healthy literature as to refrain from encouraging and reading immoral and dangerous publications. We gain heaven not merely by refraining from evil, but by doing good. The servant that wrapped his talent in a napkin and hid it in the earth was condemned not because he had lost or abused his talent, but because he had not used it and put it out to usury. The Church attaches indulgences to doing good works, not by abstaining from bad works.

Vol. 19, p. 528.

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We cannot prevent our Catholic youth . . . from reading the vile and debasing popular literature of the day, unless we give them something as attractive and more wholesome in its place, and this cannot be done without the hearty and conscientious cooperation of the Catholic community.

Vol. 19, p. 530.

* * *

Our young men and maidens cannot associate even in the pages of a novel with rogues and villains, the licentious and the debauched, without having their imaginations more or less tainted, and their sensibility to virtue more or less blunted.

Vol. 19, p. 545.

We know our modern novelists profess to be realists, and to paint men and women as they are, and society as it is; but this...is...no excuse or extenuation. Vice and crime lose much of their hideousness by familiarity, and our horror of them is not a little lessened by the habit of associating with them in imagination. We lose the flower of chastity from our souls when we mingle with them for pastime or distraction. . The reward of virtue and the punishment of iniquity in novels cannot abate, and can never undo, the harm done by association with evil thinkers and evil-doers.

Vol. 19, pp. 545, 546.

* * *

It is a great mistake in morals to assume that love is fatal, and that a man or a woman cannot control his or her affections, or prevent them from straying where they are forbidden. Satan has never broached a more damnable heresy than this of our sentimentalists, that love is fatal and uncontrollable. *Vol. 19, p. 557.*

* * *

Both history and biography furnish more startling incidents, and produce a deeper and intenser interest, than any... work of fiction.... *Vol. 19, p. 594.*

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In consequence of want of taste and judgment in selecting the works to be translated, and of want of proper qualifications on the part of translators, trans-

shows a general neglect of purely scientific works, some little better and than to encumber our bookshelves, without the advantage and overload it with foreign terms and barbarous words and phrases.

Vol. 19, p. 595.

* * *

We want the men who conduct our Catholic press to be cultivated up to the highest level of their age,—men who are filled with the spirit of our holy religion, and will take their cue from the morality, gentleness, courtesy and civility of the Gospel, not from their petty passions, enmities, and jealousies, or from a low and corrupt secular press.

Vol. 20, p. 153.

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The great aim of the Catholic critic is to recognize what there is in his author that is true and good, worthy of commendation, and to pass lightly over small or incidental errors, for our great work is not so much to avoid error as to bring out and appropriate truth.

Vol. 20, p. 294.

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True science as well as true virtue is modest, humble-minded, and always more depressed by what it sees that it cannot do than elated by what it may have done.

Vol. 9, p. 279.

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We honor the man who has the courage to proclaim a new doctrine, one which he honestly believes and

which he knows is in opposition to the habitual faith of his age and country; but we always distrust both the capacity and the attainments of him who can see nothing to venerate in his forefathers and who bows not before the wisdom of antiquity. Progress there may be, and there is; but no man can advance far on his predecessors—never so far that they shall sensibly diminish in the distance. . . The more we do really advance, the more shall we be struck with the greatness of those who went before us, and the more sincere and deep will be our reverence for antiquity.

Vol. 9, p. 254.

* * *

We are grateful to all laborers in the field of science and to every man who discovers a new law or a new fact. But we confess we are a little impatient with arrogant pretensions. Let the discoverer of the new law or the new fact describe it to us and claim the merit that is due, but let him not fancy his merit must needs be so great as to sink out of sight the merit of everybody else.

Vol. 9, p. 254.

* * *

Life to the scientist is an unsolvable mystery. We know no explanation of this mystery or of anything in the universe, unless we accept the creative act of God; for the origin and cause of nature are not in nature herself. We have no other explanation of the origin of living organisms or of the matter of life. God created plants, animals, and man, created them

living organisms, male and female created He them, and thus gave them the power to propagate and multiply each its own kind by natural generation. The scientist will of course smile superciliously at this old solution, insisted on by priests and accepted by the vulgar; but though not a scientist, we know enough of science to say from even a scientific point of view that there is no alternative; either this or no solution at all.

Vol. 9, p. 376.

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What the scientists offer as proof is seldom any proof at all. If an hypothesis they invent explains the known facts of a case, they assert it as proved and therefore true. What fun would they not make of theologians....if they reasoned as loosely as they do themselves!

Vol. 9, p. 405.

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No philosopher, no theologian ever did or ever does object to scientific investigation in the proper field of observation and induction, nor to any science which really is science. Thus Cardinal Bellarmine, who may be regarded as speaking with authority for both philosophers and theologians, said to Galileo's friend: "Tell your friend to pursue his mathematical studies without meddling with the interpretation of Scripture, and when he has proved his theory, it will then be time enough to consider what changes, if any, in the interpretation of the sacred text will be necessary."

Vol. 9, p. 512.

In all the cases in which the scientists complain of having been or of being persecuted by...theologians,...or the Church, it is never for their science or their scientific discoveries; but for publishing as science theories and hypotheses opposed to the belief of mankind, and in demanding, while they are as yet unproved or unverified... that they shall be received as certain...and all that has hitherto been held as true and sacred, shall be altered or modified so as to conform to them.

Let the authors pursue their investigations in quiet, and not disturb the public with their hypotheses till they have proved them, converted them into exact and certain science, and nobody will oppose them....

Vol. 9, p. 512.

1

SAYINGS ON VARIOUS SUBJECTS



Philosophy is the creation of the human understanding, naturally or supernaturally enlarged and enlightened. All begins and ends with Thought, our only medium of knowledge, whatever its sphere or its degree. Thought is, for us, always ultimate. We cannot go before nor behind Thought; for we have nothing but Thought with which to go before or behind it.

Vol. 1, p. 58.

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The Incarnation is the key to all the Creator's works, and we have not mastered theology or the philosophy of the supernatural till we are able to say that the denial of any one item in those works involves the denial of the Incarnation, or the Word made Flesh. It is the highest and supreme principle of all science, and without it nothing in the universe is scientifically explicable.

Vol. 2, p. 282.

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Every age has its own specific wants and mode of thinking. Principles are eternal and invariable, but the mode of expressing and applying them in a world where all is mutable, must vary with the ever-varying wants and circumstances of time and place.

Vol. 3, p. 159.

4. *Transcending the Inevitable*

Nothing is the source of truth, or the revealed
truth, or the logical reasoning with the rational object, or
the eternal truth with the world in which they are in-
terpreted and so a special consideration of it which
is the entire law of reason, they are considered
here.

Vol. 5, p. 504.

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There is a way to reason and truth. The re-
asoning is not a matter of reason and truth, but
the reasoning is not a matter of reason and truth, but
the reasoning is not a matter of reason and truth.

Vol. 1, p. 25.

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Let the reason right and the intellect will soon rec-
tify itself.

Vol. 1, p. 157.

* * *

Our "enlightened" community has a remarkable
facility in disbelieving against reason, and in believing
without reason. It will believe anything against Cath-
olicity on the bare assertion of an individual whose
name, in a case involving property to the amount of
five dollars, it would not take...

Vol. 6, p. 354.

* * *

How *well-justified* is error, and how hard it is for
those who have departed from the truth to maintain
consistency; to avoid arguments, which, if admitted,
are as fatal to themselves as to their opponents.

Vol. 6, p. 373.

The young think the old are fools, but the old know the young are fools. *Vol. 6, p. 387.*

* * *

These nations (Catholic) have, indeed, fallen from their former grandeur; but it must be remembered that they attained their former grandeur under Catholicity, and were greatest, most renowned, when most truly Catholic. If Catholicity be hostile to national greatness and prosperity, how could these nations have become so great and prosperous under Catholicity?

Vol. 6, p. 407.

* * *

Shakespeare belongs to the Catholic world, not to the Protestant; for not a thought or expression can be detected in all his works which indicates even a Protestant tendency, and, if not technically a Catholic, he was at least formed under Catholic influences and nourished by Catholic traditions.

Vol. 6, p. 537.

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We are as accountable for our opinions as we are for our deeds.

Vol. 6, p. 554.

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In the absolute surrender of ourselves to Jesus Christ, in becoming his "slaves," we become true free-men.

Vol. 6, p. 562.

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Unbelief is an unnatural state, a state of violence, and no man who is a man, is at ease in it.

Vol. 8, p. 58.

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The darkness we ascribe to remote ages is often the darkness of our own minds, and the ignorance we complain of in others may be only the reflexion of our own.

Vol. 9, p. 254.

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He who has no future, has no life; he exists, but he does not live.

Vol. 10, p. 25.

* * *

If the Italian lazzaroni . . . have what contents them, or are contented with what suffices for the present moment, unsolicitous for the next, wherein are they poorer than our "merchant princes," who have a multitude of wants they cannot satisfy? and wherein would you enrich them, by increasing their possessions, if you increased their wants in the same ratio?

Vol. 10, p. 43.

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He who has God can have nothing more.

Vol. 10, p. 62.

* * *

"If the Son make you free, you shall be free indeed." It is, therefore, the freedom of the Son, the freedom wherewith He makes us free, that we should first of all . . . seek, and all other freedom shall be added thereto. Seek God alone, and you will find what you seek, and, over and above all, the good you did not seek. Give all to God and He gives all to you a hundredfold.

Vol. 10, p. 76.

The loss of one soul is greater than the loss of all the material wealth of the universe.

Vol. 10, p. 591.

* * *

Earthly felicity is not the end, nor one of the ends of man. He is here for trial, in a state of probation, to prepare for another world... The world is not our mother country, is not our home, is not our permanent abode. It is transitory, and with all that it contains passes away, and leaves no trace behind any more than the sea that spins the wave, or the bird that cleaves the air. Man was not made for this world, nor for its fleeting pleasures... All here is of value only in relation to our future life... *Vol. 11, pp. 40, 41.*

* * *

... the hushes of the song of birds, and the sweet fragrance of flowers. To the Christian, nature's beauty is but a sign. It is clothed with the beauty of a dream, and vocal with the music of his love. *Vol. 11, pp. 197, 198.*

* * *

... experience proves that Christian asceticism, though it may appear... is the highest wisdom, and the only true philosophy of life. No life is so miserable as that of the unrestrained indulgence of our appetites and passions which grow... and become more importunate in their demands the oftener gratified. *Vol. 11, p. 198.*

Voluntary poverty for Christ's sake is meritorious,but poverty due to our indolence, our improvidence, or our intemperance, is not meritorious, is not a virtue at all, and inherits no promise.

Vol. II, p. 558.

* * *

Humility is a Christian virtue, the root of every virtue, and the mark of all true greatness; but not servility, tameness, mean-spiritedness, or cowardice—to be capable of humility, one must be brave, manly, magnanimous.

Vol. II, p. 558.

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When there is work to be done, a cause to be advanced, the unsafest men in the world to confide it to are those who are usually termed safe men.

Vol. II, p. 578.

* * *

...Life is better than death and it is better sometimes to blunder, if we blunder through disinterested zeal and generous devotion, than it is never to act.

Vol. II, p. 578.

* * *

Never are we able to do all the good we would; we must content ourselves with doing all that we can, and preparing the way for our successors to do more.

Vol. II, p. 144.

122 *Extracts from Dr. Brownson*

Never in our age sometimes to err, provided, it is
not from an habitual spirit or inclination, than never
to think. *Vol. 12, p. 150.*

* * *

It matters not that he brave, be open, be just, and
that he is strong to govern in your reasoning as you
can. *Vol. 12, p. 154.*

* * *

Never yet was a true word honestly spoken that fell
to the ground and was absorbed by water in the sand.
 Vol. 12, p. 462.

* * *

Truth is mightier than error, if you give it fair
play, and to time and toil evolution will without any
aid or thought on your part extinguish error. Truth
suffers in the hands of her friends, who are too afraid
of knowing her to go ahead, lest she should take cold,
sicken, or die. *Vol. 12, p. 490.*

* * *

Great men are not the product of their age—they
are sometimes the creators of their age. The weak
man bends to the circumstances of his times; the
strong man bends them to his will, controls them, and
makes them work out his purpose. *Vol. 12, p. 577.*

* * *

To make a man happy we should study not to in-
crease his stores, but to diminish his desires.

Vol. 13, p. 17.

The more wants one has that one is unable to satisfy, the more one suffers. A man's happiness does not consist in the number of wants satisfied, but in having no wants unsatisfied. *Vol. 13, p. 18.*

* * *

So far as my historical reading goes, the only force that has ever civilized a savage, barbarous, or semi-barbarous . . . people is religion. Commerce brings civilized and uncivilized nations in contact, . . . but as a rule the uncivilized are broken, as the earthen pot that comes in contact with the iron pot.

Vol. 13, p. 19.

* * *

The spirit of our age is that of the production, accumulation, and possession of material goods. Material goods in their proper measure and place are needed; but when their production and accumulation becomes with an individual or an age an engrossing passion that excludes the spiritual and the eternal they are evil, and lead only to ruin, both spiritual and material, as daily experience shows.

Vol. 13, p. 235.

* * *

So long as faith remains, however great the vice or the crime, there is something to build on, and room to hope for repentance, though late, for reformation and final salvation. Faith once gone, all is gone.

Vol. 13, p. 254.

Words are things, and used improperly by men of eminence, or with inexactitude, become the occasion of error and heresy in others. Not a few of the errors which have afflicted the Church have come in under shelter of loose or inexact expressions... The vain, the restless, the proud, the disobedient, seize on them, ascribe to them a sense they will bear, but not the one intended by their authors, and lay the foundations for "sects of perdition." *Vol. 14, p. 73.*

* * *

The English are great constitution-mongers—for other nations. *Vol. 18, p. 80.*

* * *

Whoever would attain to excellence in anything must repose a generous confidence in himself. He must feel that he is equal to what he undertakes. He must proceed calmly and with a conscious strength to his task. If he doubts himself, if he feels that he must make an effort, he must strain, he will do nothing but betray his weakness. *Vol. 19, p. 26.*

* * *

Nature is kinder to all men than we commonly imagine; and few there are who cannot, with God's blessing, if they strive with a strong and constant will, form their own characters and attain to more than respectability. To will is always in our power; for will is always free. Will strongly, will nobly, will

firmly, will constantly, and fear not but you will execute in due time, gravely and successfully.

Vol. 19, p. 26.

* * *

Popular passions, popular prejudices, popular ignorance, popular errors and vices, are often to be withstood; but who will there be to withstand them if there be none among us who rise above the level of the mass? for who, not rising above the level of the mass, but must share them? Who among us, having only the wisdom and virtue common to all, for the sake of truth, justice, love, religion, country, humanity, will throw themselves before the popular car, and with their bodies seek to arrest its destructive career?

Vol. 19, p. 74.

* * *

Just in proportion as you rise above the level of the mass does your obligation to labor for their welfare enlarge and strengthen; and your true distinction, your true glory, is not that in ability of attainment you rise above them, but that you more successfully, and under more important relations, contribute to their real growth, than do any of your competitors.

Vol. 19, p. 76.

* * *

Cold is the heart that does not beat quicker at the mention of its native land, and that does not linger with its sweetest affections around its early home, the only home it ever finds in this wide world. Dear to us is the

home of our childhood, and fresh are the breezes which come freely over the green fields which skirt it. No sky is so serene as that which bends over it; no sun so bright as that which shines on it; no air so pure as that we breathed when in it, before the wanderings, the turmoils and cares of life began. *Vol. 19, p. 131.*

* * *

There is always hope for the heart that can laugh out and overflow with mirth. It is the heart oppressed with sadness, overclouded with gloom, that starts back with horror from a little fun and frolic, that is to be dreaded. *Vol. 19, p. 153.*

* * *

The great body of the people. . . must have teachers and masters, and are as helpless without them as a flock of sheep without a shepherd. Do what you will, they will follow leaders of some sort, and the modern attempt to make them their own teachers and masters results only in exposing them to a multitude of miserable pretenders, who lead them where there is no pasture and where the wolves congregate to devour them. . . . The order of the world is—the few lead, the many are led; and whether you like it or not, you cannot make it otherwise. . . *Vol. 19, pp. 269, 270.*

* * *

A single prayer offered to Almighty God, by some devout soul, unknown to the world, shall effect more than our most elaborate articles or brilliant and stirring editorials. *Vol. 19, pp. 292, 293.*

The beautiful is not a human creation; men do not make it; it is real and independent of the genius that discovers it or seeks to embody it in works of art, in poetry, eloquence, music, painting, sculpture, or architecture. It... like all reality, has its origin in God, and even as created beauty must be, though distinguishable, yet inseparable from God, and like every creature in its degree an image of God. *Vol. 19, p. 320.*

* * *

We envy those privileged souls who are called to the perfection of the religious state; but it will be much for us to attain to that lower degree of virtue which, though it secure not that perfection, yet, through the mercy of God, may suffice to admit us into heaven. We must be content if we can bring the majority of Christians to keep the commandments...

Vol. 19, p. 420.

* * *

Doubtless there is something of the Divine activity in creatures... for God is actively present in all His works, and no creature acts in its own sphere even except by the Divine concurrence; but the activity thus seized upon is Divine only in a participated sense.

Vol. 19, p. 423.

* * *

Originality does not consist in saying things absolutely new, or which no one has said before, but in expressing in our own way, from our own mind, what we ourselves have really thought, felt, or lived.

Vol. 19, pp. 494, 495.

... *Journal of the American Society*

... in the world, but no
... we meet one, however
... somewhere a mellow spot in
... *ibid.*, p. 547.

... more ready
... than the gnawings of hunger.
... take care that
... *ibid.*, p. 19.

... we could
... *ibid.*, p. 98.

... *ibid.*, p. 100.

... a country in which no good thing
... but there stand ready a large number
... to convert it at once into
... and to take it to death.
... *ibid.*, p. 120.

* * *

The world is too poor to pay the price of one hour
of Catholic life.

* * *

He who aims at the lowest is sure never to attain
the highest, but is not unlikely to miss even the

The hope of immortality! We want it when earth has lost its gloss of novelty; when our hopes have been blasted, our affections withered and the shortness of life and the vanity of all human pursuits have come home to us and make us exclaim, "Vanity of vanities, all is vanity!" We want the hope of immortality to give to life an end, an aim.

We all of us at times feel this want. The infidel feels it in early life. He learns all too soon, what to him is a withering fact, that man does not complete his destiny on earth. Man never completes anything here. What, then, shall he do if there be no hereafter? With what courage can I betake myself to my task? I may begin; but the grave lies between me and the completion. Death will come to interrupt my work, and compel me to leave it unfinished.

This is more terrible to me than the thought of ceasing to be. I could almost (at least I think I could) consent to be no more, after I had finished my work, achieved by destiny; but to die before my work is completed, while that destiny is but begun—this is the death which comes to me indeed as a "King of Terrors."

The hope of another life to be the complement of this, steps in to save us from this death, to give us the courage and the hope to begin. The rough sketch shall hereafter become the finished picture; the artist shall give it the last touch. . . . the science we had just begun shall be completed, and the incipient destiny shall be achieved. Fear not, then, to begin; thou hast eternity before thee in which to end.

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